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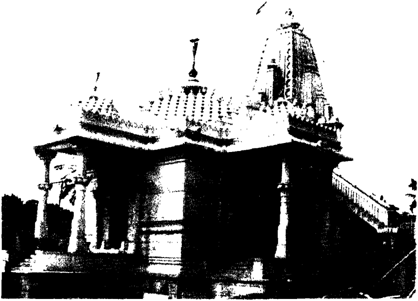
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Plate



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Problems of the Purva

SUZUKO OHIRA

What is the *Purva*? Did it ever exist, or is it a mere fictitious literature? These are the old problems that have been argued till today,[1] however they have remained yet as the new problems to be tackled. The important position of the *Purva* in the Jaina canonical literature is beyond doubt, for it is held in tradition as the source of the *Anga* literature. The term *pūrva*, meaning "old" or "early", and its derivatives such as Purvadhara and Purvavid make their appearance in the canonical texts belonging to the later Agamic stages.[2] Also the contents of the *Dṛṣṭivāda* including the *Purvagata* enumerated in the present canonical texts evince that these are the important topics currently discussed in the later canonical stages. All these suggest that the *Purva* came into being involving itself with some serious problems arisen in the later canonical period. We would therefore like to know what were the problems directly involving the *Purva* and how these problems came into existence in the later canonical age, with a view to finding out what was meant by the *Purva* literature when it came into existence.

Major peculiar features involving the *Purva* known from its studies made until the present day are as follows :

(1) The *Samavāya* 211-226 and the *Nandī* 45-57 enumerate the contents of 12 *Angas* including the *Purvagata* which is placed in the *Dṛṣṭivāda*.

The references to the canonical texts are based on the *Suttagame* in two volumes unless specified.

[1] For instance, H. Jacobi : *Sacred Books of the East Series* XXII, Introduction ; W. Schubring : *The Doctrine of the Jainas*, § 37-40. D. D. Malvania : *Pannavanasuttam*, Pt.2, English Introduction.

[2] 'Puvvavi' appearing in the *Acara* I.4.4.261, 5.4.307, 5.6.328 and 6.5.384 in the *Suttagame* is respectively expressed as 'veyavi' in the Agamodaya Samiti edition.

(2) The *Bhagavatī* XX.8 says that each Tirthankara teaches the *Purva*, *Kālika-śruta* (11 *Angas*) and *Dṛṣṭivāda* in his own Tirtha, and the period of their duration are also mentioned in the context of 24 Tirthankaras' roles played in Bharata in Jambudvipa in the present cycle of *Avasarpini*. Mahavira's *Purva* is said to last for 1,000 years.

(3) The *Purva* forms an independent literature different from 12 *Angas* as evinced, for instance, in the *Nandī Therāvalī* 35 (39 in the *Suttāgame*) that speaks of Nagarjuna to have been the knower of *Kālika-śruta* and the *Purva*, and in the *Catuhśaraṇa* 33 that enumerates 14 Purvi, 10 Purvi and 9 Purvi side by side 12 Angi and 11 Angi.[3] Likewise, the *Kalpasūtra Therāvalī*[4] speaks about Mahavira's 11 Ganadharas (in 9 *gaṇas*) to have been 12 Angis as well as 14 Purvis. All these necessarily mean that the *Purva* is a literature different from the *Dṛṣṭivāda*. Also the *Tattvārthasūtra* X.7 *Bhāṣya* refers to a *ṛddhi* called *pada-prakaraṇa-uddeśa-adhyāya-prābhṛta-vastu-pūrva-anga-anusāritva* and its 1.20 *Bhāṣya* lists all the names of 12 *Angas* up to the *Dṛṣṭipata* (but not the *Dṛṣṭivāda*). We should also note in this connection that in the Angic story texts beginning with the *Jñātādharma*, '*sāmayikādi* 14 *Purvas*' and '*sāmāyikādi* 11 *Angas*' make their frequent appearance as the set phrases, but '*sāmāyikādi* 12 *Angas*' or '*sāmāyikādi Dṛṣṭivāda*' never occur.

(4) In the post-canonical tradition, the *Purva* is believed as the source of 12 *Angas*, for instance, in the *Nandī Cūrṇi* (*PTS* p.25) and *Samavāya Tīkā* (pp. 130-31),[4] as well as the source of certain *Angabāhyas*.[5] Also in the post-canonical age, it is generally stated that all the *Angabāhya* works that are devoted to the doctrinal or philosophical discussions have the *Dṛṣṭivāda* as their sources, and the *Purva* is also recognized as the source of *Karmaprakṛti*, *Pañcasangraha* and other works on the doctrine of *karma* in both Svetambara and Digambara traditions.[6]

(5) The *Bhagavatī* V.4.199 mentions that the 14 Purvi is possessed of a supernatural capacity called '*utkārikā bheda labdhi*'. The *Tattvārthasūtra* X.7 *Bhāṣya* lists 14 *Purvadharatva* as one of the *ṛddhis* possessed by the performers of *pṛthaktva* and *ekatva dhyānas* which

[3] D. D. Malvania : *Ibid.*, pp. 205-206.
[4] D. D. Malvania : *Ibid.*, pp. 202-203.
[5] W. Schubri g : *Ibid.*, § 38.
[6] D. D. Malv ia : *Ibid.*, pp. 207-208.

also include *pada...vastu-pūrva-aṅga-anusāritva*. Likewise, the *Āvaśyaka Niryukti* 69 includes Purvadharas in the list of the possessors of supernatural powers.[7]

(6) The *Tattvārthasūtra* IX.39 mentions that the first two stages of *śukla dhyāna* are performed by the knowers of the *Purva* (i.e. Sruta-kevalis, that is, 14 Purvadharas according to the *Sarvārthasiddhi* IX.37) in the 11th and the 12th *guṇasthānas*, and the last two stages of *śukla dhyāna* directly leading to *mokṣa* are said in its IX.40 to be performed by Kevalis. This means that the achievement of *kevala jñāna-darśana* is the sole condition for attaining liberation, for which the attainment of the knowledge of 14 *Purvas* is the prerequisite. The story texts in the Jaina canon, as a rule, follow this rule that the heroes achieve salvation upon fulfilling *kevali*-hood. And many heroes who are described to have mastered 14 *Purvas* in these story texts are said to take birth in some *deva lokas*, obviously because they have not attained omniscience. Bhadrabahu is believed to have been the last 14 Purvadhara in both traditions, and Jambu is believed to have been the last Kevali in the Svetambara tradition.

(7) The *Āvaśyaka curṇi* (Ratlam, 1928) Pt. 2, p. 187 mentions that Sthulabhadra learnt 10 *Purvas* completely from Bhadrabahu, who taught the last 4 *Purvas* to the former without delivering their meanings on the condition that these should not be taught to the others, and the last 4 *Purvas* were thus lost with the death of Sthulabhadra.

The following points can be drawn out from the major peculiar features mentioned above :

(A) Each Tirthankara is assigned to be the source of the *Purva* literature as well as the *Anga* literature in his own Tirtha. In Mahavira's Tirtha, Mahavira is therefore the source of 14 *Purvas* and 12 *Angas*.

(B) The *Purva* involves itself with the *karma* doctrine, *rddhis*, *kevala jñana-darśana* and *śukla dhyāna* to be performed for achieving liberation. This suggests that the *Purva* came into being entrusted with a certain role played in the context of the *karma* theory and the mechanism of liberation.

(C) The *Purva* is understood to form an independent literature that is a class different from that of 12 *Angas*.

[7] D. D. Malvania : *Ibid.*, p 207.

(D) The *Purva* thus gained an authoritative position came to be regarded as the source of 12 *Angas* and *Angabāhyas* as well as the source of *karma* texts in the post-canonical age. This thought pattern does not occur in the canonical period, for Umasvati who stands at the end of the Agamic age states that the Ganadharas compile 12 *Angas* on the basis of a Tirthankara's teachings, and their later disciples compose *Angabāhyas* in due course.

(E) Since the duration of Mahavira's *Purva* was stipulated to last for 1,000 years, the post-canonical Jainas began to justify why 14 *Purvas* came to be lost gradually.

It is evident from this that the key to solve the *Purva* problem lies in (B) above relevant to the *karma* theory and the mechanism of liberation, which are indeed bristled with all sorts of difficulties. Let us approach these problems one by one, being prepared for the unavoidable involvement with this and that of theoretical subject matters that require lengthy discussions.

What is the method of liberation is needless to say the fundamental thesis that any religious system in India proposes excluding the Carvakas, and it is necessarily based on the understanding why and how *samsāra* takes place. Mahavira received Parsva's doctrine that violence committed to all the living beings packed in the world causes *samsāra* which must have been developed from the widely spread belief in animism and *vaira* in the remote past, and founded an independent school by reforming the old doctrine in terms of the philosophy and language of the days. And one of his great contributions was that he adopted the *karma* theory in the place of the primitive theory of *vaira*, which enabled him to explain and propagate the doctrine of non-violence in more theoretical fashion in terms of the then prevalent philosophy and language of the day.

The Jaina doctrine of *karma* took a most delatory course of development in the canonical period, for it could have never been advanced untill the scheme of *pudgala* began to be developed which took place after the adoption of the atomic theory. The *Tattvārthasūtra* demonstrates the *karma* theory developed at the end of the canonical age, which is yet elementary in comparison with the *karma* doctrine accomplished in the middle of the medieval age. As the *karma* theory developed, the Jainas in the later Agamic stages came to propose logically the eradication of total *karma* matters established in eightfold main types alone leads one to attain liberation. This is as a matter of fact a

logical conclusion of the *karma* theory. However it gave a revolutionary change to the old concept of liberation of the Jainas, for the action of violence that was proposed by Mahavira to be the sole cause in hindering one from achieving salvation came to be reduced to a partial cause in attracting eightfold types of *karma* in the then developed doctrine of *karma*.

And this *karma* doctrine of the Jainas came to demand a sage to be endowed with *kevala jñāna-darśana* in order to be freed from *saṃsāra*. It is perfectly understandable if it is said that all the particulars in the system of *jīva-ajīva* so far developed should be known to a sage who is entitled to attain salvation. However, the *karma* theory developed in the later canonical stages attributed to *kevala jñāna-darśana* a capacity that can perceive at any moment all the phenomena occurring in the universe in the three tenses of time. This is an absolute impossibility in reality. Liberation therefore came to be admitted impossible to be achieved by anyone any more. Even then, the Jaina authorities had to defend the reason d'etre of the Jaina school, and advocate that the Jainas are ever able to be released from *saṃsāra* by being born in Mahavideha, a utopain land in the Jaina universe. In this background arose an idea that 14 Purvadharas alone are entitled to accomplish *kevali*-hood and Kevalis alone can attain liberation. The *Purva* problems thus involve with the *karma* theory and the mechanism of liberation developed in the later canonical age. Let us now take up the individual problems relevant to the *Purva*.

The *ṛddhi* which is also called *siddhi* or *aiśvarya* in the other schools is commonly regarded as the supernatural capacity attainable by the performance of *tapas*, *dhyāna* or *yoga*. *Ṛddhis* play important roles in the Jaina school also in the process of achieving *mokṣa* through performing *śukla dhyāna*. Among the fivefold knowledges of the Jainas, *avadhi*, *manahparyāya* and *kevala jñāna* that perceive objects without relying on sense organs are regarded as *ṛddhis*. *Darśana* occurs in immediate precedency to *jñāna*, therefore excluding *manahparyāya* which is devoid of *darśana*, *avadhi darśana* and *kevala darśana* are necessarily *ṛddhis*. *Labdhi* means the attainment of a capacity as such.

Umasvati who systematized the Jaina account of *dhyāna* for the first time at the end of the canonical period explains in his *Bhāṣya* to the *Tattvārthasūtra* X.7 that the performers of the 1st and the 2nd stages of *śukla dhyāna* obtain various types or *ṛddhis* such as *aṇimā*, *laghimā*, *mahimā*, *prākāmya*, and so on. These *ṛddhis* include *viśuddhi-mati*, *avadhi*, *manahparyāya* (said as *para-citta-jñāna*), *pada-prakaraṇa-uddeśa-*

adhyāya-prābhṛta-vastūpūrva-aṅga-anusāritva, *bhinna-akṣaratva*, *abhinna-akṣaratva* and 14 *pūrvadharatva*. Umasvati continues to explain that he who has attained the capacities of such *ṛddhis* but has no desire or attachment to them destroys *mohanīya karma* totally. He is now the sage in the 12th *guṇasthāna*. Then, within *antarmuhūrta*, he eradicates the rest of three *ghātika karmas* (i.e. *jñānāvaraṇa*, *darśanāvaraṇa* and *antarāya*) and becomes a *sayoga*-Kevali. Finally, upon expelling four *aghātika karmas* (i.e. *vedanīya*, *āyus*, *nāma* and *gotra*), he becomes an *ayoga*-Kevali and gets liberated.

Sukla dhyāna which is the immediate cause of liberation consists of four stages, i.e. *pṛthaktva*, *ekatva*, *sūkṣma-kriyā* and *samucchinna-kriyā*. The *Tattvārthasūtra* IX.39 says that the first two stages of *śukla dhyāna* are performed by Purvavids or 14 Purvadharas. From Umasvati's *Bhāṣya* to X.7 above however, it is obvious that the *ṛddhi* called 14 *pūr vadharatva* necessarily arises to the performers of the 1st and the 2nd stages of *śukla dhyāna*. Umasvati must have thus laid down a rule that 14 Purvadharas perform these first two stages of *śukla dhyāna*, which does not mean that the performers of these *dhyānas* are the knowers of 14 *Purvas* from the beginning.

Various *ṛddhis* as such derived by performing these first two stages of *śukla dhyāna* are obviously used as a touchstone to find out whether the sages are with or without *kaṣāyas* by way of testing if they are attached to the worldly useful supernatural powers as such. And he who is trapped by them is destined to fall to the 1st stage of *guṇasthāna* in order to make a fresh start therefrom. And only the sage whose spiritual purity is proved in this test is assured to proceed to the direct path for liberation. The then *karma* specialists stipulated here that *mohanīya karma* is eradicated without residue upon testifying the non-existence of worldly attachment to *ṛddhis* as such.

Among these *ṛddhis* mentioned above, *mahimā* comes to be actually employed by a *sayoga*-Kevali when he performs *kevali samudghāta* by way of expanding his body as large as the universe in order to equalize the length of his *vedanīya*, *nāma* and *gotra karmas* with that of his *āyus karma*. And upon completing this *samudghāta*, the Kevali performs the 3rd stage of *śukla dhyāna*, and he achieves salvation upon entering the 4th stage of *śukla dhyāna*.

Therefore, the possession of such *ṛddhis* is indispensable for a sage who is promised to achieve salvation. All these may demonstrate how

important a role these *rddhis* play in the mechanism of *śukla dhyāna* performed for the sake of rooting out the total *karma* matters in order to be freed from *saṃsāra*. Then, why does the *rddhi* called 14 *pūrvadharatva* that has obviously something to do with the *Purva* have to make its appearance in this very context ? Before we proceed to this problem, let us examine what kind of capacity is meant by this 14 *pūrvadharatva*.

Among the *rddhis* enumerated in the *Tattvārthasūtra* X.7 *Bhāṣay* included are those relevant to the four types of knowledge excluding *kevala jñāna*, i.e. *viśuddhi-mati*, *avadhi*, *manahparyāya*, *pada-prakaraṇa-uddeśa-adhyāya-prābhṛta-vastu-pūrva-aṅga-anusāritva*, *bhinna-akṣaravta*, *abhinna-akṣaratva* and 14 *purvadharatva*. *Avabhi* is understood to occur to *samyatas* and *asamyatas* (i.e. in the 4th-7th *guṇasthānas* in the case of human beings),[8] and *manahparyāya* to *apramatta-samyatas* who have attained *rddhis* (i.e. in the 7th *guṇasthāna*),[9] therefore the mention of their possession by the sages in the 11th and 12th *guṇasthānas* who perform the first two stages of *śukla dhyāna* is not surprising. The ordinary capacities of *mati* and *śruta*, which are produced by relying on sense organs and therefore not included in the category of *rddhis*, are of course present in all the human beings. Here a *rddhi* called *viśuddhi-mati* that enables one to perceive the objects of 5 senses from a distance is said to be possessed by the sages in the 11th and 12th *guṇasthānas*. The rest of *rddhis* listed above are obviously related to *śruta*.

Among the *rddhis* involving *śruta*, *bhinna-akṣaratva* and *abhinna-akṣaratva* are said in the *Jainendra Siddhānta Kośa* (v.l, p.477) as the two divisions of 10 *pūrvitva*. (However the chart of *rddhis* therein does not include 9 *pūrvitva*, and it is suspected if these two types of *aṣkaratva* respectively mean 9 *pūrvitva* and 10 *pūrvitva*). Then, how should we understand the *rddhi* called *pada-prakaraṇa-uddeśa-adhyāya-prābhṛta-vastu-pūrva-aṅga-anusāritva* ? '*Anu-sṛ*' means to go after, and '*anusārin*' means following, according to, penetrating, scrutinizing, investigating and so on according to Monier-Williams' *Sanskrit-English Dictionary*. '*Pada*' through '*vastu*' indicate chapters or sections in a text. '*Vastu*' is used particularly for the chapters in the *pūrvagata* consisting of 14 books. '*Uddeśa*' and '*adhyāya*' are commonly used for the sections and chapters in the canonical texts, and the practice of using '*pada*' is found in the *Dṛṣṭivāda*. Also the usage of '*pada*' and '*prābhṛta*' are found in the texts such as *Prajñāpanā* and *Sūryaprajñapti*. '*Purva*' and '*anga*' respectively mean 14 *Purvas* and 12 *Angas*. The *vastu*-titles of 14 books

[8] *Tattvarthasutra*, I. 26., *bhasya*.

[9] *Nandi*, 17.

in the *pūrvagata* are not offered in the *Samavāya* 223 and *Nandī* 57. It seems from this that this *ṛddhi* called *pada-purva-aṅga-anusāritva* means a supernatural power which can penetrate into the original text of 14 *Purvas* and 12 *Angas* by merely having its chapter-title or by merely knowing the sequence of its chapter (like the 3rd chapter of a text). In another word, this *ṛddhi* includes two capacities, i.e. *vastu-pūrva-anusāritva* and *pada...prābhṛta-aṅga-anusāritva*. And these two capacities must have been assumed to exert their power in reconstructing the lost texts, i.e. the *Dṛṣṭivāda* and the *Purva*.

Now, the *Bhagavatī* V.4.199 says that 14 Purvadhara has a *ṛddhi* called *utkarikā bheda*. According to this text, he can show a thousand jars out of a single jar, a thousand chariots out of a single chariot and the like. The *Prajñāpanā* XI.399 (also its XIII.418) enumerates fivefold divisions of *bheda* or breaking of matters, i.e. *khaṇḍa*, *pratara*, *curṇikā*, *anutatikā* and *utkarikā*. *Utkarikā bheda* is meant here breaking one thing into many like the case when many castor oil seeds burst open out of a single seed pot. Then, this is precisely the capacity said as to *pada... pūrva-aṅga-anusāritva*. That is, by knowing a chapter-title or the sequence of a chapter in a text, the sage endowed with this *ṛddhi* can demonstrate its original text just as many seeds encased in a seed pot show themselves when it is burst open. It is thus beyond the shadow of doubt that 14 *pūrvadharatva* is the same as *utkarikā bheda* and *vastu-pūrva-anusāritva*. *Bhinna-akṣaratva*, *abhinna-akaṣaratva* and 14 *pūrvadharatva* constitute the divisions of *vastu-pūrva-anusāritva*. *Utkarikā bheda labdhi* is not said as to 12 Angis, possibly because *utkarikā bheda* is effective on the *Dṛṣṭivāda* aone but not on the rest of 11 existent *Angas*. However, the same capacity should be theoretically expected in *pada... aṅga-anusāritva* also.

Then, why this 14 *pūrvadharatva* had to arise in this specific context ? This requires a bit of probe into the mechanism of the 1st and the 2nd stages of *śukla dhyāna*. As we know, a sage on the *upaśama śreṇī* performs *pṛthaktva dhyāna* and acquires *ṛddhis*. However, his suppressed *mohaniya karmas* get activated upon obtaining *ṛddhis*, and he is destined to fall to the 1st stage of *mithyātva*. A sage who takes the *kṣapaka śreṇī* likewise performs *pṛthaktva dhyāna*, acquires *ṛddhis*, and upon proving that he has no worldly desire for the acquired *ṛddhis*, he roots out his *mohanīya karmas*. Now he crossed the 11th *guṇasthāna* and entered the 12th *guṇasthāna*. Here he performs *ekatva dhyāna* and destroys all the rest of the three *ghātika karmas* that obstruct the attainment of omniscience, and attain *kevala jñāna-darśana*. In brief, *pṛthaktva dhyāna* is capable to produce *ṛddhis* for a sage on the *upaśama śreṇi*, and it is capable

to produce *ṛddhis* and eradicate *mohanīya karma* for a sage on the *kṣapaka śreṇī*. *Ekatva dhyāna* that is performed by a sage on the *kṣapaka śreṇī* is capable to destroy *jñānāvaraṇa*, *darśanāvaraṇa* and *antarāya karmas* and produce omniscience. *Antarāya karma* has to be eradicated here, for otherwise the attainment of *kevala jñāna-darśana* is hindered by the presence of this *karma*. Many 14 Purvadharas are described in the canonical texts not having attained salvation, because they could not destroy *antarāya karma*.

The proper designation of *pṛthaktva dhyāna* is *pṛthaktva vitarka savicāra dhyāna* and that of *ekatva dhyāna* is *ekatva vitarka avicāra dhyāna*. *Vitarka* is defined as *śruta* in the *Tattvārthasūtra* IX.45. The *Yogasūtra* 1.42 explains that *savitarka samādhi* is a mental state accompanied by the discriminative knowledge, objects and meanings. *Vicāra* is explained in the *Tattvārthasūtra* IX.46 as shifting objects, words and *yogas*. According to the *Yogasūtra* 1.44, *Vicāra* has a subtler object than *vitarka* does. And in the case of *vicāra samādhi*, the subtler object is understood in the commentary to the *Yogasūtra* 1.44 to appear as a phenomenal *dharma* conditioned by time, space, causation, etc. of the empirical categories, but in the case of *avicāra samādhi*, the subtler object is understood to mainfest itself in the state of *dharmin* or thing-in-itself, not confined by time, space, causation, etc. of the empirical categories. Then, *ekatva vitarka avicāra dhyāna* which is the mental concentration accompanied by the discriminative capacity on the subtler object should manifest the object in the form of *dharmin* unlimited by the empirical conditions such as time, space, causation, etc. And this is precisely the state of having *kevala jñāna-darśana* in reality.

This evinces that a sage comes to potentially own the capacity of omniscience as soon as he destroys *jñānāvaraṇa* and *darśanāvaraṇa karma*, which as a matter of course dawns to him as soon as his *antarāya karma*, is removed. The eradication of *jñānāvaraṇa* and *darśanāvaraṇa karmas* thus takes an important role in producing omniscience. Now, *jñānāvaraṇa karma* and *darśanāvaraṇa karma* necessarily operate on *śruta* that consists of 12 *Angas* and *Angabāhyas* (*Tattvārthasūtra* 1.20), and both the 1st and the 2nd stages of *śukla dhyāna* have *śruta* as their object. And the *ṛddhi* called 14 *pūrvadharatva* enters the 2nd stage of *śukla dhyāna* involving *śruta*. Then, 14 *pūrvadharatva* must have appeared here entrusted with a task of eradicating *jñānāvaraṇa* and *darśanāvaraṇa karmas*, if *mohanīya karma* can be totally destroyed by testifying that a sage has no attachment to the acquired *ṛddhis*, and if *kevali-samudghāta* can be accomplished by utilizing *mahimā ṛddhi*.

Let us justfy the above position. The 2nd stage of *śukla dhyāna* has *śruta* as its object of concentration. *Ṛddhis* relevant to *śruta* listed in the *Tattvārthasūtra* X.7 *Bhāṣya* are of two types, i.e. *pada...prābhṛta-aṅga-anusāritva* and *vastu-pūrva-anusāritva*. The latter is called 14 *pūrva-dhāratva* and *utkarikā bheda* also. We have already discussed that the capacity of *Aṅga-anusāritva* is less competent than 14 *pūrvadharatva*, for 11 *Aṅgas* out of 12 are existent. If, therefore, *pada...prābhṛta-aṅga-anusāritva* is assigned to have the capacity of destroying *jñānāvaraṇa* and *darśanāvaraṇa karmas*, it may become rather easy for many sages to attain omniscience. But ominiscience is the capacity that is believed to be attainable for no one after Jambu. Then, *pada...prābhṛta-aṅga-anusāritva* is not fit for playing a role of eradicating *jñānāvaraṇa* and *darśanāvaraṇa karmas*. This task must have been thus assigned to 14 *pūrvadharatva* and it thus came to make its appearance in the process of the 2nd stage of *śukla dhyāna*.

The *Tattvārthasūtra* X.7 *Bhāṣya* lists a *ṛddhi* called *prākāmya* which is said to be the capacity that enables a sage to go through the water as smoothly as he goes on the earth, or enables him to go through the under-ground as smoothly as he goes through the underwater. Beside the capacity as such, *prākāmya* is explained in the commentary to the *Yoga-sūtra* III.45 that it is the *ṛddhi* that enables a sage to materialize any of his desires without hindrance. It is most likely that the then *karma* specialists attributed to this *ṛddhi* called *prākāmya* a capacity of eradicating *antarāya karma*. Upon destroying *antarāya karma*, the sage achieves *kevala jñāna-darśana* as a matter of course, and he is assured to be liberated.

We have so far been able to hit upon the point that the *ṛddhi* called 14 *pūrvadharatva* came into existence with an assignment of destroying *jñānāvaraṇa karma* and *darśanāvaraṇa karma* in the process of *ekatva dhyāna*, thanks to the list of *ṛddhis* offered in the *Tattvārthasutra* X. 7 *Bhāṣya*. 14 *purvadharatva* has necessarily 14 *Purvas* as its object. Then, what is the *Purva* literature ? 14 *purvadharatva* is also called *vastu-purva-anusāritva* which is obviously derived from the *purvagata* consisting of 14 books in the *Dṛṣṭivāda*. It is not therefore that the *Purva* in 14 books had been existent somewhere first and then came to be placed in the *Dṛṣṭivāda*, but 14 *Purvas* as well as *purvadharatva* came into being on the basis of the *purvagata* in the *Dṛṣṭivāda*. Does it mean that the *Purva* is no other than the *purvagata* in the *Dṛṣṭivāda* ? But the *Purva* literature is said to form one class and the *Anga* literature forms another class. And it is difficult to get convinced that the two different classes of literature can be placed in one class. And strange is the fact that the Jaina church authorized 12 *Angas* which consist of 11 existent *Angas*

plus 1 non-existent *Anga*. Also curious in this connection is the fact that *pada...prābhṛta-anga-anusāritva* came into being because of the *Dṛṣṭivāda*, for otherwise it doesn't make sense. And this *rddhi* was obviously replaced by 14 *purvadharatva* or *vastu-purva-anusāritva* in getting entrusted with a task of destroying *jñānāvaraṇa* and *darśanāvaraṇa karmas*. It means that *pada...prābhṛta-anga-anusāritva* existed prior to 14 *purvadharatva*. Then, how did this *pada-prābhṛta-anga-anusāritva* come to be postulated in relation with the *Dṛṣṭivāda* ? All these seem to involve the problem when and how 12 *Angas* consisting of 11 existent *Angas* and 1 non-existent *Anga* came to be authorized. In another word, it involves a problem why the *Dṛṣṭivāda* had to be authorized in the class of *Anga* literature of the Janias.

It is as clear as the Sun that 12 *Angas* officially called '*duvālasamgam gaṇipidagam*' had existed when 14 *pūrvadharatva* came into being. Exactly when 12 *Anga-gaṇipitakas* were authorized by the Jaina church involves many difficult problems that cannot be handled lightly, however, we can roughly say for sure that their authorization took place in the considerably later time in the canonical period for the following reasons.

Firstly, from the official designation of 12 *Anga-gaṇipitakas*, it is evident that the Jaina church adopted the Buddhist practice of classifying the sacred literature into 12 *Angas* and 3 *Pitakas*. It is understood, however, that the classification of 9 *Angas* and 12 *Angas* of the Buddhists did not mean the division of real texts, but they were rather the names of the literary genres.[10] It is generally held that the classification of 9 *Angas* historically preceeded to that of 12 *Angas*, which were succeeded by that of 3 *Piṭakas*. And from the existent evidences, the mention of 3 *piṭakas* can be traced back to the 1st century B.C., and the mention of 2 *Pitakas* (i.e. *Vinaya* and *Sutra*) can be traced back to the 2nd century B.C.[11] Since 12 *Anga-gaṇipiṭakas* must have been authorized when the Buddhist classification of 3 *Pitakas* came to be well established, 12 *Angas* of the Jainas could not have existed before the 1st century B.C.

Secondly, a mention of 12 *Angas* is made in the texts belonging to the later canonical age (for instance, *Sutrakṛta* II, *Sthāna*, *Samavāya*, *Bhagavatī XVI*.6, *XX*.8, *Upāsaka*, *Aupapātika*, *Nandī*, *Anuyoga* and *Kalpa*), inasmuch as 11 *Angas* and 14 *Purvas* make their appearance in the texts belonging to the later canonical age (for instance, 11 *Angas* in

[10] E. Maeda : *A History of the Formation of Original Texts*, English summary, p. 41.

[11] E. Maeda : *ibid.*, Japanese text, pp. 614-616.

the *Bhagavatī* II.1, IX.33, XVI.5, XX.8, *Jñātādharma*, *Antakṛt*, *Anuttara*, and *Vipāka* : 14 *Purvas* in *Bhagavatī* XI.11, XVIII.2, *Jñātadharma* and *Antakṛt* : and Purvadhara in *Bhagavatī* V.4 *Jñātādharma*, *Antakṛt Praśna*, *Anuttara*, *Vipāka*, *Nandī* and *Kalpa*). The *Dṛṣṭivāda is* independently referred to in the list of the *Vyavahāra* X, however this list is known to belong to the later canonical stage.

Finally, there is no mention of any list of 12 *Angas* other than the present one in the canonical texts as well as in the Svetambara and Digambara traditions. This means that the Jaina church authorized 12 *Angas* that are enumerated in the present list and named them 12 *Anga-gaṇipiṭakas*. Out of 11 existent *Angas*, the *Praśnavyākaraṇa* obviously replaced the original text which must have been lost. The concepts and the contents occurring in the *Sthāna*, *Samavāya* and *Bhagavatī* belong to all the stages in the Agamic period. Except these three texts and excluding the *Ācāra* I and the *Sūtrakṛta* I which belong to the earliest canonical stage, all the rest of the present existent *Anga* texts belong to the later canonical stages. And the contents of the *Dṛṣṭivāda* reveal the important topics in the system of *jīva-ajīva* discussed at the later canonical stages.

All these testify that 12 *Angas* must have been authorized in the considerably later canonical period, but surely before the time of Umasvati. And the church authorities named them 12 *Anga-gaṇipiṭakas* by attributing the compilership of 11 existent *Angas* to Mahavira's 11 Ganadharas. But why didn't they select 12 existent texts and name them 12 *Angas* instead of 12-*Anga-gaṇipiṭakas* ? Or there was no harm to have 12 existent texts and name them 12 *Anga-ganipiṭakas* by attributing their compilership to Mahavira's 11 Ganadharas. But they did not do this. This indicates that they intentionally included a non-existent *Anga* at the time when they authorized these 12 *Anga-gaṇipiṭakas*. From the historical standpoint, it is justifiable to include a lost *Anga* in the basic class of the sacred literature of the Jainas, for many important texts must have been lost in the course of time. However, no other school authorities would ever think of approving a non-existent *Anga* to be included in the *Anga* literature. There must have been a specific reason for including the *Dṛṣṭivāda* in the *Anga* Class.

And this specific reason must have been that they needed to have the *Dṛṣṭivāda* or the *Anga* consisting of the lost views for the sake of establishing the *rddhi* called *pada...prābhṛta-aṅga-anusāritva* in order to assign it a task of eradicating *jñānāvaraṇa karma* and *darśanāvaraṇa karma* in the process of *ekatva dhyāna*. They did not seem to have

created a *rddhi* called *pada-dṛṣṭivāda-anusāritva*, probably because the *Dṛṣṭivada* which occupies a part of 12 *Angas* cannot represent the *Anga* class. At any rate, the *Dṛṣṭivāda* consists of the then current theoretical problems discussed in the later canonical stages, and many texts as such must have been really lost. And since these texts must have been lost not in the very remote past, it is not quite fit to render to this *pada... prābhṛta-aṅga-anusāritva* a great task of destroying *jñānāvaraṇa karma* and *darśanavaraṇa karma*. For otherwise, it makes easy for many sages to attain omniscience, and this is absolutely not wanted. Thus the then Jaina theoreticians had to struggle to find a wayout in order to establish a more powerful *rddhi* that has more authoritative literature as its object than the *Anga* class. They made it successfully in the following way.

The *Dṛṣṭivada* consists of 5 sections, i.e. *Parikrama*, *Sutra*, *Purvagata*, *Anuyoga* and *Culikā*. The arrangement of these 5 sections clearly reveal the course of debate, of which *purvagata* must mean *purvapaksa*.[12] The Jaina theoreticians caught sight of this 3rd section called *purvagata*, for it contains the word '*purva*' meaning "old" or "early", and established a literature called *Purva* which was postulated to form a more authoritative class than the *Anga* class. The *purvagata* in the *Dṛṣṭivāda* consists of 14 books, thus the church authorities established the *Purva* literature in 14 books likewise. They created the *rddhi* called 14 *purvadharatva* out of this *Purva* literature, and entrusted with it a task of eradicating *jñānāvaraṇa karma* and *darśanāvaraṇa karma*.

The *Purva* literature that is the object of 14 *purvadharatva* thus came into being as a more authoritative class of literature than the *Anga* class, even though it was directly born in analogy of the *purvagata* in the 12th *Anga*. In another word, the *Purva* had nothing to do with the *purvagata* when it was established as an independent literature. In that case, how did the then Jaina authorities assume the nature and content of the *Purva* ?

The *Bhagavatī* XX.8 mentions that each Tirthankara preaches the *Purva*, 11 *Angas* and *Dṛṣṭivāda*. Mahavira is therefore regarded as the source of 14 *Purvas* and 12 *Angas* in his Tirtha. Then, the *Purva* must have been understood as consisting of Mahavira's personal knowledge and views expressed in his life time which were not compiled or systematized into the form of texts in the sacred literature of the Jainas.

[12] W. Schubring : *Ibid.*, § 38 ; H. Jacobi : *Ibid.*, p. xlv.

14 *Purvas* in complete form are possessed by 14 Purvadharas. Mahavira's 11 Ganadharas and several sages up to Bhadrabahu are upheld as 14 Purvadharas and 12 Angis in both traditions. Also the *Kalpasutra* 138, for instance, counts that there were 300 Purvadharas in Mahavira's disciples.

Since Mahavira reformed Parsva's doctrine, founded his independent sect and devoted his life to the propagation of his tenet by way of fighting against his rivals, there must have been lots of theoretical views expressed by Mahavira inside and outside the church but did not get recorded in the canonical literature. But from the fact that many of Mahavira's disciples and his 11 Ganadharas are said to be 14 Purvadharas, and from the fact that Bhadrabahu, the last 14 Purvadhara, is known as the author of the *Daśāśrutaskandha*, *Bṛhatkalpa* and *Vyavahāra* which now form the class of *Chedasutras,* it seems that the *Purva* literature must have been understood as Mahavira's personal views and instructions expressed in day to day life in organizing his Ganas, handling his students' disciplinery problems including Jamali's *nihnava* case, handling delicate problems occurring between the Jaina monks and the lay society, between the Jaina monks and the followers of the rival schools, and so on. These problems relevant to monastic disciplinery rules and jurisprudence must have been occurring constantly in his life time as well as after his death. Mahavira's case by case instructions and views on such problems expressed in his life time must have been known to those who worked closely with him including his Ganadharas and his intimate disciples. And Mahavira's instructions and opinions involving these disciplinery problems must have been the authoritative source in dealing with the similar problems for the leaders of the Jaina church after Mahavira's demise until Bhadrabahu finally compiled some *Chedasutras.* And once the *Chedasutras* were authorized by the church, these naturally came to supersede the old sayings of Mahavira. Bhadrabahu was thus placed as the final 14 Purvadhara in Mahavira's Tirtha.

Other sayings of Mahavira in the other fields of knowledge which were not expressed in the Jaina canon might have been also assumed to be included in the content of the *Purva* literature. But the church authorities at the later canonical period must have primarily understood the *Purva* in terms of the old sayings of Mahavira which became the source of *Chedasutras* compiled by Bhadrabahu. In that sense, it is quite logical to maintain that the *Purva* had existed once but came to be lost in due course. The *Purva* was established in relation to 14 *purvadharatva,* a *rddhi* entrusted with a task of eradicating *jñānāvaraṇa* and *darśanāvaraṇa karmas.* But once the processes of *śukla dhyāna* came to be systematized

and formalized, its precise mechanism involving *rddhis* came to be neglected, for these *rddhis* had been necessary for the *karma* specialists in logically establishing the minute processes of destroying all the types of *karmas* in the four stages of *śukla dhyāna*. The *rddhi* called 14 *purva-dharatva* came to be forgotten sooner or later along with the other *rddhis* (for no one but Umasvati refers to the *rddhis* as such), and the content of the *Purva* assumed by the then church authorities in the later canonical period sunk into oblivion in the post-canonical age. Thus, the *Purva* came to be regarded by the post-cononical authors as the source of 12 *Angas*.

RIPUPRATISATRU

GANESH LALWANI

When the festivity in honour of Sakra was over Ripupratisatru, the king of Potanapura, entered the forest with a desire for hunting.

The brow of eastern sky was being flushed with light. The mist was lifting slowly like a silken curtain. The water of village pond was as red as the filament of lotus flower. The entire forest had taken a rosy hue by the falling of flower pollen.

Being overpowered by the sweet smell of wild Kutaja flower Ripupratisatru even forgot that he had come for hunting. He promenaded uncertainly enchanted as if his eyes were eager to dive deep in the inner beauty of the dew-washed woodland.

Thus promenading where he had come he himself did not know. It had passed noon. The atmosphere was hot by the scorching rays of the sun. He felt a thirst and a longing which were almost inexplicable.

At one end there stood different kinds of ancient trees in a cluster giving shade to the dust beneath. There under a tree Ripupratisatru took shelter. He was feeling the bliss of peace and calm when he heard from very near the sound of water crane, the humming of the bees who were attracted by the sweet smell of the water lily. Spontaneously his legs carried him to that direction. When he had not gone far he felt that his inference was not incorrect. In front of him was a softly flowing rivulet exposing the beauty of lotus blossoms.

Ripupratisatru quenched his thirst by drinking that cool water, but his eyes became freshly athirst.

On the bank of that rivulet under the shade of a Priyaka tree which was in full bloom he saw a woman lying idly like a golden creeper on the emerald green of grass. Rays of the sun fell admiringly on her dishevelled hair, on her brow, on her breasts, on her hips through the leaves and fronds. His body trembled with a sudden desire. Slowly he paced towards her.



...he saw a woman lying idly like a golden creeper on the emerald green of grass.

The slight noise of footsteps roused that woman. Adjusting her clothes she stood up and then began to look at the face of Ripupratisatru with her eyes wide as if she had been awakened from a dream. Startled she cried, 'Father !'

Not less astonished was Ripupratisatru. Being excessively surprised he also cried, 'It's you, Mriga ?'

Shyly she replied, 'It's I, father.'

'How have you come here ?' he asked.

To give reply to that 'how' she felt overwhelmed. Her throat moistend. She said, 'In a dream at the fag end of the last night I had been told that I should meet on the bank of this rivulet my would-be husband. So my maids left me here and are at the moment waiting in some bower. I don't know when I fell asleep.'

Ripupratisatru was taken aback. A few moments earlier he wanted to take this woman in his lap being smitten with desire. Was it ordained by gods ? The echo of it was in what Mrigavati had told. But then...

Tears began to roll down the cheeks of Ripupratisatru like pearls trickling from a snapped necklace.

Probably to catch those pearls of deep sorrow she came near him with her hands spread.

Ripupratisatru forcibly gathered her in his arms and then said in a passionate voice, 'You are my daughter, but still you are the woman whom I have desired. This never happens in the life of a restrained. Then why it has happened in my case ? But it's true that it's you who can only respond to my strange passion. My life will be blessed if you agree to become my life-mate.'

Large eyes of Mrigavati moistened. She said with a tremor in her voice, 'Father !'

'Why ye are hesitant ?'

'I am not. But what the mother will say ? What the world will say ?'

'But ye have been told in a dream.'

'Yes, I have been told so, father.'

'Can you make it false ?'

By opening his wet eyes Ripupratisatru was looking at Mrigavati... She was the woman of a poet's dream by the touch of whose tender lips Bakula buds would blossom, by whose embrace the sweet Kuruvaka flowers would come to life, by the touch of whose feet Asoka trees would be afire with red flowers and by whose mere glance the Tilaka would be in full bloom. With passion he drew that silken body still closer as if on the day there was no value of social codes to him in the world. A strange truth had dawned in his life.

Ripupratisatru had returned to the capital. So did return Mrigavati. Had she met her life's mate ? To this querry her maids were not able to snatch anything beyond, 'Yes, I had.' How eger they were to know who that fortunate was who won the love of their princess ? But they were not able to break the ice of her silence.

On reaching the capital Ripupratisatru called for the meeting of the Assembly. Besides the members, prominent citizens were also invited. So everybody was eager with apprehension. What had happened that necessitated the sitting of the Assembly ? There was no news of any invasion nor that of any uprising.

So everybody came to the Assembly with uncertain anticipations. With the queens, Mrigavati also came.

Opening the Assembly Ripupratisatru thus put what he had to say : 'If in this kingdom a new jewel is born, to whom it will belong ?'

Everybody replied almost in a voice, 'Sire, to Your Majesty.'

Ripupratisatru asked this question thrice and this was the reply every time 'Sire, to Your Majesty.'

'Then by your approval I am taking that jewel myself,' he said.

'Yes, Your Majesty.'

Then pointing towards Mrigavati he said, 'She is that Jewel and I am taking her for myself.'

The Assembly was dumb in wonder. But before they could say anything Bhadra, the queen, arose and said, 'Your Majesty, what it actually means ?'

Ripupratisatru replied in a quiet voice : 'Its meaning is simple and clear. I will marry her according to the Gandhava rites.'

Tauntingly said Bhadra, 'Will you be the husband of your own progeny ?'

'In this I am following the footsteps of the Creator of the Universe.' replied Ripupratisatru coolly. 'Besides the Assembly had given its unanimous verdict.'

A murmur rose in the Assembly. 'By unanimous verdict ? But when we were told what that jewel was ?'

Quashing aside that murmur voiced Ripupratisatru, 'All of you, be quiet. You are bound by your promise.'

Bhadra broke with grief. She said, 'Your Majesty, what is the value of that promise ? Besides, you have to know Mriga's mind.'

'Ask her yourself.' replied Ripupratisatru coolly.

Bhadra slowly proceeded towards Mrigavati. She was timid with love, her cheeks were red. There was no need of questioning any more. But her heart was breaking. She had been defeated by her own daughter.

Still she made a last attempt. She said, 'Mriga, it's you only who could save your father and none else. Say you are not agreeable to this marriage. Say Mriga, please say...'

Mrigavati's lips quivered a little. She said, 'Mother, I can't say like that. In my dream at the fag end of a night whom I have seen as my husband was my father. The child I shall bear by this union will be Ardhacakri and in a future life will be the last Trithankara of this Avasarpini. I cannot throw away this singular honour. Mother, please don't insult the glory of this union.' Saying this she looked shyly at the face of Ripupratisatru.

The Bright Religion of the Jinas

LEONA SMITH KREMSER

Thus declares the religion of the Jinas
to the great dark questions
of life and death

At the moment of death
the soul transfers to another body
coming into life at that very moment
   life in one of the four states of existence
celestial human subhuman or infernal

The circumstance of that life
manifests a retributive justice
   the cosmic law of cause and effect
wherein thought word and deed from past lives
make time place manner and agent of present life
and likewise the doings of present life
make the links of circumstance for future lives

Beyond the cycles of birth and death
shines forth liberation at the top of the universe
where abide the many free souls
like all souls in fact pure individual and eternal
and here forever into omniscience and bliss
   fulfilment of past lives in service to the vows
of harmlessness restraint and hard penance

This way do the souls of all living things
suffer transmigration and gather *karma*
and this way now do the few awake while others sleep
in this age of spiritual darkness
upward move towards liberation

Thus declares the bright religion of the Jinas
that is a path out of a dark bondage
into liberation

Penology and Jaina Scriptures

RAMESH C. LALEN

The dearest and yet probably the ever-escaping ideal of every human society is to become an enlightened and a crimeless[1] society. Sociologists, not apparently satisfied with social reforms, find fault with the social arrangements and seek "fundamental social change".[2] Ranging right from the archaic Babylonian Code of Hammurabi, the chain of penal codes has obviously failed to capture the genii of mens rea. Religion, the elevator for the human-beings to the divine and the sole champion of moral and ethical values, has witnessed a number of crimes committed in its name. Education, the vehicle of discipline, training and dedicated service to humanity, is in a predicament when confronted with enormous problems of students' indiscipline, vices and malpractices. After all, a serious doubt arises about the progress of centuries, whether it is towards enlightenment or towards criminality!

Penology starts with the definition of punishment and ends ironically with a plea for total abolition of punishment, suggesting a substitute therapy of treatment, correction, reformation, rehabilitation and resocialization of the so-called 'criminal', 'delinquent', 'deviant who cannot conform to the social norms' and 'client for the correctional apparatus'. It means "the science of punishment of crime, in both its deterrent and its reformatory aspects ; the science of management of prison"[3] and "the study of problems of legal punishment".[4] Definition of penology is conspicuous by its absence in the standard text-books of recent authors.[5]

In its original structure, penology studies and analyzes the history, theories, purposes and effects of punishment in relation to crime-causation and crime-prevention. In its modern outlines, penology assumes the form of the correctional apparatus and transforms itself into the theory

[1] Ian Taylor, Paul Walton and Jack Young, *The New Criminology : for a Social Theory of Deviance*, 1973, London, p. 281.

[2] *Ibid.*

[3] *The Random House Dictionary of English Language*, College Edn, 1977, Allied Publishing Prvt Ltd., Bombay-New Delhi-Calcutta-Madras, p. 993.

[4] *The Advanced Learner's Dictionary of Current English*, 2nd Edn, The English Language Book Society and Oxford University Press, p. 719.

[5] Howard Jones, *Crime and Penal System*, 1962, London, p. 1 : Robert G. Caldwell, *Criminology*, 1956, New York. p. 1.

of social defence. With its inter-disciplinary aspects, its changing concept—values and its transitional phase, penology would require a new definition in its confrontation with the immutable Jaina Scriptures. For this purpose penology is defined here as *Strategy in the fight against Crime* and Jaina penology as *Strategy in the fight against Karma.*

Penology, so defined, can safely avoid the conflict and controversy with the sociological theorists who visualize crime not as "an inherent property of an act"[6] but as mere deviance not conforming to the social norms. If social re-arrangement can immunize individual against crime, the technique of individual re-arrangement, known technically as process of *saṃvara* (impeding of *karma*), can equally and more efficiently immunize the society from crime.

The original structure of Penology, based upon 'lex-talionis', with the now obsolete, cruel and harsh forms of punishment such as branding, quartering, drowning, burning or boiling to death,[7] bears an eloquent proof of the forces of retribution, retaliation and revenge that have prevailed upon human mind since antiquity. Freedom of will forms the basis for transfixing individual responsibility for a criminal act. When the same is coupled with intent, the liability for punishment arises. '*As you sow so shall you reap*' and '*He who sins must suffer*' are the age-old sayings which not only caution the wrong-doer but have served as jural canons for the dispensation of justice. Other justifications for the infliction of punishment are :[8] social utility, moral education, atonement, deterrence, prevention, expiation and finally reformation.

The modes and forms of punishment varied according to the age, time, place and finally the culture[9] of the particular society. The three 'R's in the handling of criminals are :[10] revenge, restraint and reformation, which in other words epitomize the history of penology indicative of world-civilization and emergence of culture-base readily traced back for two centuries. Revenge swings from motivation to justification

[6] *The New Criminology : for a Social Theory of Deviance*, p. 145.

[7] William Andrews, *Old Times Punishments*, 1971, London, See contents.

[8] Lae H. Chang (ed), *Criminology: A Cross Cultural Perspective*, Vol II, p. 553, also see *Salmond On Jurisprudence*, London, Sweet & Maxwell, 1966, 12th Edn. by Fitzerald, p. 98 ; and John Lewis Gillin, *Criminology and Penology*, p. 219, 221-223 ff.

[9] *Criminology and Penology*, p. 218.

[10] Daniel Glaser, *The Effectiveness of a Prison and Parole System*, with a forward by Robert F. Kennedy, Indianopolis, New York, Kansas City, The Boobs Merril Co. Inc, 1964, p. 6.

manifesting itself in the forms retribution, retaliation, vindictiveness and compensation (wergild). Restraint encompasses the concepts of deterrence, prevention and protection. Reformation incorporates the final aim and object of punishment and at the same time replacement of punishment by correction and treatment ; thus providing a turn-table to the basic concepts of penology and new interpretation and outlook in the attitude towards crime, criminal and punishment, without relinquishing the concept of control.[11]

The outlines of Modern Penology revolves around the controversies that exist between the theories of punishment and the theories of treatment. Punishment for the sake of punishment is considered as "an end in itself to the individual as well as society"[12] and "there has been a slow but discernible trend away from punishment",[13] even though ambivalence still exists between punishment and treatment. "At each extreme, stand policemen, jurists, psychiatrists and laymen who are engaged in dialectic and actual tug of war. They disagree on what will serve society best, punishment for punishment's sake or treatment with the aim of social readjustment of offenders. Some speak of penal treatment which suggests a penalty to be enacted on the wrong-doer. Others suggest correctional treatment suggestive of more intensive therapy in the interest of helping offenders change."[14] All observation like "the attempt to deter, punish and prevent can actually create deviation itself"[15] sounds like a paradox but makes in an unequivocal term a very strong plea for the abolition of punishment.

The rising sun of treatment which emits manifold peno-correctional rays in the form of exemptions, pardons, commutations, remissions for good behaviour, indeterminate sentences, suspended sentences, probation, conditional release, parole, short sentences etc is greeted at the horizon with the clouds of uncertainty,[16] inconsistency,[17] and confusion.[18] The New Penology has thus opted for treatment in the place of punishment but is still afflicted with the problem of choosing between penal treatment and correctional treatment with the result that it has not been able to do

[11] John P. Conrad, *Crime and Its Correction*, p. 170.

[12] Dressler, *Readings in Criminology and Penology*, p. 470.

[13] *Ibid.*

[14] *Ibid.*, p. 469.

[15] *The New Criminology : for a Social Theory of Deviance*, p. 140.

[16] Sir Kenneth Younger, 'Senetencing', an article in *Howard Journal*, Vol XVI No 1, p. 18.

[17] Paul Tappan, *Crime, Justice and Correction*, p. 237.

[18] *Crime and Its Correction*, p. 2.

away with the variety of prisons, jails, reformatories, penitentiaries, colonies, camps, training schools, borstals, centers, etc.

This New Penology which aspires to liberate the human corpus from the shackles of prison walls[19] has yet before itself a tremendous task, namely, to evolve the correctional apparatus for reformation of the offender, to rehabilitate the offender sociologically and psychologically and to train for that purpose selfless and devoted psychiatrists, probation-officers, social-workers and other personnel whose active participation will be indispensable in the process of 'treatment'. The magnitude of the problem is well acknowledged by leading criminologists. Leon Radzinowick poses a querry : "According to leading American Criminologists crime is deeply embedded in the very texture of American society. If this is so, how substantial and lasting can the influence of the community programmes be, even if it is acknowledged as it should be, that they may succeed in raising the general standards of life, in strengthening supportive and remedial arrangements; and in disseminating information about the measures hitherto adopted in dealing with it ?"[20] John P. Conrad has been frank enough to admit : "For the clients of correctional apparatus, we cannot yet point out a procedure which can be reliably applied to any group in any typology yet conceptualized."[21] The warning of Charles Merciers : "With exception of logic, there is no subject on which so much non-sense has been written as this of criminality and the criminal,"[22] eventhough sounded in 1919 still rings true and should put on alert all those penologists and the criminologists who prescribe new remedies fastidiously when "no serious or systematic study has ever been made till now on the effects of punishment on prevention."[23] The admonition of the great author is to be noted specifically in this age when white-collar crime has pervaded every walk of life, leaving little scope for honesty in any trade, profession or calling and robbing the State Exchequer by millions every year without even detection.

It is true that "the emphasis has now shifted from deterrence to reformation, from punitive vengence to education and from State's right to punish to its duty to socialize"[24] and thus "modern social defence aims

[19] Giles Playfair and Derrick Sington, *Crime, Punishment and Cure*, 1965, London, p. 333 : Summary of Proposals : 1.

[20] Leon Radzinowick, *In the Search of Criminology*, p. 147.

[21] *Crime and its Correction*, p. 55.

[22] Quoted by Richard R. Korn and Llyod W. Macorckle, *Criminology and Penology*, p. 309.

[23] *Criminology A Cross Cultural Perspective*, Vol I, p. 330.

[24] R. Deb, *Principles of Criminology, Criminal Law and Investigation*, Vol I, 1973, 2nd Edn, p. 5.

at re-educating the criminal with a view to removing his subjective anti-sociality which is the root cause of his motivation and anti-social behaviour."[25] This new trend which visualizes 'social re-arrangement of the society' aspires to rise above the concepts of punishment, treatment, correction and also the reformation of the individual, shifting the blame thereby from the individual to the social environmental factors and social arrangements. But the observations of Hermann Mannheim are more realistic :[26] "Two major difficulties confront today's criminologists : (1) a theory of criminal behaviour is not a theory of crime, it does not explain why the behaviour is criminal or non-criminal and (2) there is no theory available which explains all types of criminal behaviour. Psychaitric theories are inadequate because not all criminals are emotionally disturbed persons and few emotionally disturbed person are criminals. Any narrow sociological explanation is inadequate because not all criminals have a history of prior associations with other criminals, and not all individuals who associate with criminals become criminals......A theory is needed to integrate the legal, sociological and psychological aspects of crime."[26]

Indian background, with its rich heritage in culture, religions and philosophies remains unexplored in the field of penology and criminology by the western scholars. The concepts of punishment (*daṇḍa*) and expiation (*prāyaścitta*) are discussed at length in the law-books (*dharma-śāstras*) and the treatises on polity (*artha-śastra*, *nīti-śāstra* and *vyavahāra*). In the books on State Administration (*Rāja-nīti*) the topic of punishment (*daṇḍa*) has developed into full-fledged penology (*daṇḍa-nīti*). Law and religion have the same equivalent word in Sanskrit, '*dharma*', which has still a larger connotation.[27] In India, the law and the religion went hand in hand ; the Codes of Manu, Yajnyavalkya, Narada, Parasara and others are the source-books at a time both for religion and for law. Even neighbouring countires of Siam, Burma, Java and Bali did adopt the Code of Manu.[28] Name of Manu is so much reputed as law-giver that even the 'Kula-kara's who preceded the first Lord Tirthankara are known as Manus in the tradition of respect among the Jainas.

Crime in India is governed by Indian Penal Code, which was drafted by Macaulay and adopted since 1960, and also by a score of minor criminal statutes, enacted from time to time. In a Supreme Court

[25] *Ibid.*

[26] Quoted from Hermann Manrheim, *Pioneers in Criminology*, Chicago Quadrangle Books, 1960, pp. 377-378 ; *Criminology A Cross Cultural Perspective*, Vol I, pp. 70 & 71, also p. 110.

[27] Dr. Sukla Das, *Crime, and Punishment in Ancient India*, p. 135.

[28] Maurice Winternitz, *History of Indian Literature*, Vol III part II, p. 557.

Case,[29] it has been observed: "Unfortunately the Indian Penal Code still lingers in somewhat compartmentalized system of punishment viz. imprisonment, simple or rigorous, fine and of course the capital sentence." In fact, the whole judgment is classic from the standpoint of analyzing the inadequacies of the existing penal system and prophesizingly suggesting radical changes therein on the strength of balance between eastern experience and western inquisitiveness. In the same judgment, their Lordships observe: "...Perhaphs the time has come for Indian Criminologists to rely more on *Pātañjala Sutra* as a scientific curative for crimogenic factors than on the blind jail term set out in the penal code and that may be why westerm researchers are now seeking Indian Yogic ways in normalizing the individual and the group."[30] In another Supreme Court case,[31] note has been taken of the concepts of afterlife and re-birth in connection with penology and criminology.

The trend of judicial mind in India, beyond definition in precise terms, may however, be revealed in connection with the new considerations hovering round the science of penology in the words of Supreme Court Judges themselves:

(1) "...the winds of criminological change blow over Indian Statutory thought."[32]

(2) "It is not possible for court...to explore the murky depths of a warped and twisted mind so as to discover whether an offender is capable of reformation or redemption, and if so, in what way. That is a subject on which only experts...could hazard an opinion with any degree of confidence. Judicial psychotherapy has its obvious and inherent limitations."[33]

(3) "...there are no penological guidelines in the statute for preferring the lesser sentence..."[34]

[29] Mohd. Giasuddin Vs State of Andhra Pradesh, per their Lordships V. R. Krishna Iyer and Jasawant Singh JJ., 1977 *Criminal Law Reporter*, Supreme Court, 285, p. 290, Para 18.

[30] *Ibid*, p. 286.

[31] Shiv Mohan Singh Vs the State (Delhi Admn) per their Lordships V. Y. Chandrachud (N w CJ) and V. R. Krishna Iyer, JJ, 1977 *Criminal Law Reporter*, Supreme Court, 204.

[32] 1974 *Criminal Law Reporter*, SC, 278 Raghuvir Singh Vs State of Haryana per Krishna Iyer J, p. 279.

[33] *Ibid*, p. 270 ; Edigamma Anagamma Vs State of A.P., p.276.

[34] *Ibid*, p. 500, Francis Alias Parman Vs State of Kerala and also Bhagawanta Vs State of Maharashtra, per M.H. Beg J., p. 504.

(4) "In a good system of administration of justice, pre-sentence investigation may be of great sociological value. Throughout the world humanitarianism is permeating into penology and the courts are expected to discharge their appropriate roles."[35]

(5) "We cannot do better than say that the directive principle contained in Article 42 of the Constitution that 'the State shall make provision for securing just and humane conditions of work' may be benevolently extended to living conditions in jails. There are subtle forms of punishment to which convicts and under-trial prisoners are sometimes subjected but it must be realized that these barbarous relics of bygone era offend against the letter and spirit of our Constitution."[36]

All penal codes with their innumerable offences and penalties, from the mild admonition to the cruel death-sentence, are but as many social acknowledgements of the proclaimed failure to cure the individual human mind of its gullible (criminal) tendency. Combat at psychic and psychological levels to treat deviance so as to make the human conduct conform to the social norms is still at an experimental and investigational stage. Before the outcome of this treatment method is known, the sociological theorists, denouncing all the efforts at correctionalism, insist upon social rearrangement with fundamental social change where there should be no opportunity for committing crimes. Visualizers of this dreamland do, however, admit : "It is failing in Sociological Theory that it has rarely examined concepts such as guilt and conscience."[37] This single but solid confession has brought the ship of penology safely to the shores, from the gusty winds seeking fundamental social changes over the turbulent waters of punishment and waves of treatment. Now the ship can easily sail into the deep waters of religious philosophy and in the right direction towards the infinite realms of conscience, veiled and clouded as it is by *karmas*.

Jaina penology is the child of *Karma* philosophy. The criminologists know *karma* in its retributory and retaliatory role. Association of karmic atoms forming a karmic body (*kārmaṇa śarīra*) gloss over conscience of non-liberated souls since eternity. As it obstructs the innate qualities of soul, *karma* is the enemy of conscience, number one. A

[35] 1976 *Criminal Law Reporter*, SC, 33 Ramashraya Chakravarty Vs State of Madhya Pradesh, per P. K. Goswami & N. L. Untwalia JJ.

[36] 1974 *Cr Law Reporter*, SC, 605, D. Bhuvan Mohan Patnaik Vs State of Andhra Pradesh and Others per Mr Chandra Chuda (now CJ) J, p. 610.

[37] *The New Criminology : for a Social Theory of Deviance*, p. 52.

human-being, with the developed faculties of sense organs and mind is most equipped to fight against this enemy and even annihilate the same, securing for himself liberation, the *Mokṣa*. For having so annihilated the enemy, the Lord Arihanta (the Destroyer of enemy) is revered and saluted first[38] among the five, all not by names but for their sheer merits! Different religions, all seeking self-purification, are the different strategies adopted in the fight against *karma*. *Karma* has a determining effect on the events but the *karma* philosophy is not the philosophy of pre-determinism. There is ample scope, of course, for free-will and for effort (*puruṣārtha*) ; hence the call for fight against *karma*. Investigations at the psychic and psychological strata and the ideas of fundamental social changes by way of social re-arrangement, howsoever laudable, are certainly not the last word for crime-causation and crime-prevention. More subtle than the psychic and more visible through its efforts, the *karma* influences individual souls, subjecting to births and deaths, gains and losses, pains and pleasures, etc so much so that the individuals cannot even indentify their real self.

For the sociological theorists, who are deeply engrossed in the dialectics of materialism, distinction between fair and foul means has little meaning for bringing about the fundamental social changes. Social immunity from crime does not necessarily mean in their dictionary an end of individual dishonesty, corruption and fraudulent practices since they emphatically eliminate moral hygiene, ethical standards and religious philosophy from each and every social science! What is most difficult to give up in life is wrong belief (i.e. *mithyātva*). With the application of ignition key of right-faith (*samyak-darśana*), the soul awakens from the slumber, becomes disillusioned and attains a spark of enlightenment never before experienced. With the springing of right faith, the individual is able to rise above the passions and craving for material objects and enjoyments, desires to extricate the self from the *karma*-bondage, developes compassion for all the worldly creatures and becomes steadfast in truth, disowning false beliefs. A definite change in the attitude towards life is expressed by withdrawal from vices. He prepares his mind in all resoluteness, for testing his innate spiritual prowess, for full-fledged '*saṃvara*, by uttering the Five Great Vows, (called '*pañca-mahāvratas*, or in the alternative for fractional *saṃvara*, by uttering the mini-vows (*aṇu-vrata*) in all seriousness and solemnity for lifelong observance. By adoption of *saṃvara*, an automatic check is imposed upon the influx (*āsrava*) of *karmas*. The individual soul has then to put up

[38] Famous *Namokkara-mantra* of the Jainas is salutation to the five deservings : *Arihanta, Siddha, Acarya, Upadhyaya, Sadhus.*

a valient fight with the accumulations of *karma* till they shed off or fall out in entirety. Liberation from the karmic bondage has remained the goal, throughout ages, of human-aspirations (*puruṣārthas*). For a person who knows the strategy in the fight against *karma*, the fight against crime does not in any way remain a problem. He builds up immunity against criminal tendencies and inclinations. Lord Mahavira had established a society (*samgha*) of persons who adopted either the Five Great Vows or the Mini-vows 2525 years ago and the society still exists although divided into sects and sub-sects of Svetambara and Digambara Jainas. The constitution, the code of conduct and discipline and the ideals of non-violence, non-attachment and non-absolutistic approach towards truth are unique and unequalled as disclosed in the Jaina Scriptures and shall continue to provide guideline for ages to come for the suffering humanity.

On Application of the Law of Combination in Early Jaina Philosophy

SAJJAN SINGH LISHK

Mathematically according to the law of combination, n things taken r at a time can be arranged in ${}^{n}C_{r}$ ways. Symbolically, we can write[1]

$$ {}^{n}C_{r} = \frac{\lfloor n}{\lfloor r \, \lfloor n-r} $$

where $\lfloor n$ is read as n factorial and

$\lfloor n = n \lfloor n-1 = n\,(n-1)\, \lfloor n-2$ and so on,

$\therefore \quad \lfloor n = n(n-1)\,(n-2) \ldots\ldots 3.2.1.$

This law has been widely used in different contexts of Jaina philosophy. Firstly let us consider the case of *Saptabhangī* i.e. the doctrine of seven-fold prediction. A real is characterized by three characteristics viz. being, non-being and inexpressibility. Now the total number of combinations of these three characteristics taking one, two or three at a time can be easily computed as follows :

$$ {}^{3}C_{1} = \frac{\lfloor 3}{\lfloor 1 \, \lfloor 3-1} = 3 $$

$$ {}^{3}C_{2} = \frac{\lfloor 3}{\lfloor 2 \, \lfloor 3-2} = 3 $$

$$ {}^{3}C_{3} = \frac{\lfloor 3}{\lfloor 3 \, \lfloor 3-3} = 1 \qquad (\because \lfloor 0 = 1) $$

[1] See Chapter on Permutation and Combination in any pre-University book on Algebra.

Thus the total number of combinations is seven,[2] viz. (i) being, (ii) non-being, (iii) inexpressibility, (iv) being and non-being, (v) non-being and inexpressibility, (vi) inexpressibility and being (vii) being, non-being and inexpressibility.

Similarly the seven predicates of non-violence through mind, speech and body can be generated. Under given conditions the law of combination holds equally good for the doctrine of twenty-seven-fold predicates etc.[3] The law of combination can also be easily applied on the classification of *pudgalas* based on their characteristics like colour, touch, smell, etc.[4] Such an idea gives a clue to the fact that mathematical formulation is implied in the development of Jaina philosophical concepts. Professor L. C. Jain[5] has also revealed several factors determining the mathematical foundations of Jaina *karma* theory which have paved the way for further developments in this field. It is, in fact, emphasized that mathematical and astronomical approaches should be encouraged in the field of Jaina studies which can lead to the better understanding of Jaina philosophical concepts. In ancient times, de facto, mathematics and astronomy formed part and parcel of Jaina philosophy which was a necessary accomplishment on the part of a Jaina priest who was to regulate the religious mode of life.

It may, however, be worthy of note that philosophical approach should be adopted in order to trace the development of a particular mathematical notion as implied in the philosophical concepts. As for

[2] For philosophical details, see Tatia, Nathmal (1975), *Jaina Philosophy*. Second chapter in *Jainism*, edited by Gurbachan Singh Talib, Punjabi University, Patiala.

[3] For more details about the evolution of the doctrine of multifold predicates in Jaina Philosophy, see, Malvaniya, Pt. Dalsukh (1966), *Agam Yug-ka Jain Darsan* (in Hindi), pp. 93-114, Sanmati Gyanpith, Agra.

[4] See *Bhagavati Sutra* (= BS). The BS is an encyclopaedic work and fifth *Anga* (limb) of Jaina canonical literature of the present recension which is ascribed to the Council of Valabhi under the presidency of Devarddhigani (fifth-sixth century A.D.) For more details, see Lishk, S. S. and Sharma, S.D. (1977), 'Sources of Jaina Astronomy', *The Jaina Antiquary*, Vol. 29, No. 1-2, pp. 19-32.

[5] Professor L. C. Jain has produced several research papers including :

(i) 'Mathematical foundations of Karma : Quantum System Theory', *Anusandhan Patrika*, Oct.-Dec., *1973, pp. 1-19.* (Ladnun).

(ii) 'Mathematical Foundations of Jaina Karma System', *Bhagwan Mahavir and His Relevance in Modern Times* (1976), pp. 132-150 (Bikaner).

(iii) 'Vartaman Sandarbh-men Karmon-ke Prabhav: Ksetron Sambandhi Jain Ganit', Paper read at Seminar, Magadh University, Gaya (1974).

(iv) *Certain Basic Concepts of Jaina Philosophy needed for Mathematical Studies.* (in the press)

example, presently, the implication of the law of combination becomes more evident when at least three characteristics are involved i.e. when the doctrine of seven-fold predication came into being. Philologically we see that when a real has two characteristics viz. being and non-being, we find firstly four predicates[6] viz. (i) being, (ii) non-being, (iii) being and non-being (iv) not-being and not non-being. However, the last two predicates reduce to one, inexpressibility. The doctrine of three-fold predicates can be easily generated by two things taken one or two at a time. This is, of course, explained by the law of combination. Thus the gradual evolution of a theory should be established through logical application of textual evidence.

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[6] See note 3.

The Jaina Concept of Karma

[from the previous issue]

J. C. SIKDAR

These three faults—*rāga* (attachment), *dveṣa* (aversion) and *moha* (delusion) as mentioned in the Nyaya are accepted by Jaina Philosophy as *bhāvakarma* by name. That which is called by the Naiyayikas as *pravṛtti* produced from *doṣa* is named as *yoga* (activity) in Jaina Metaphysics. The Naiyayikas have attributed the name '*saṃskāra*' (force) or *adṛṣṭa* (unseen force) to *dharma* and *adharma* (merit and demerit) born of *pravṛtti* (activity) ; that is the place of *paudgalika-karma* or *dravya-karma* in Jaina Philosophy. In the Nyaya view *saṃskāra* like *dharmādharma* is the quality of Soul. But it should be noted that only Soul is conscious because of there being the difference between quality and its substratum according to this view, its quality cannot be called conscious, for there is no inhering relation of consciousness in *saṃskāra* (force). The Jaina *dravyakarma* also is non-conscious, therefore, both *saṃskāra* and *dravya-karma*, as they may be called, are non-conscious. In both the views the difference is this much that according to the Naiyayikas, *saṃskāra* is a quality of Soul, while *dravyakarma* of the Jainas is *pudgaladravya* (material substance). On deep consideration this difference also appears to be negligible. The Jainas accept this proposition that *dravyakarma* originate from *bhāvakarma*, the Naiyayikas also admit the origination of *saṃskāra*. The real significance of the postulation that *bhāvakarma* has produced *dravyakarma* is this that *bhāvakarma* has made some such *saṃskāra* as a result of which *pudgaladravya* has been changed into the form of *karma*. Like this the particular *saṃskāra* which took place in *pudgala* (Matter) due to *bhāvakarma* is real *karma*, according to the Jaina view. This *saṃskāra* (impression or force) is non-different from *pudgaladravya* ; therefore, it is called *pudgala*. Under such condition there does not exist any particular difference between *saṃskāra* of the Naiyayikas and *dravyakarma* of the Jainas.

The Jainas accept the subtle body called '*kārmaṇaśarīra*' also over and above the gross body. There takes place the birth of the gross body because of this karmic body. The Naiyayikas call *kārmaṇaśarīra* '*avyaktaśarīra*' (unmanifest body).[8] The Jainas accept it to be intangible to the sense : for this reason, it is really unmanifest. It appears here that the thought on liberation came later on.

[8] *NV.*, 3.2.68.

The Vaisesika conception of *karma* is identical with that of the Nyaya. *Adṛṣṭa* (unseen force) is one of the twenty four qualities as propounded by Prasastapada. This quality is different[9] form *samskāra-guṇa* (quality or force). It has been divided into two kinds, viz. *dharma* and *adharma* (merit and demerit). It is known by this that Prasastapada has made mention of *dharma* and *adharma* by the word '*Adṛṣṭa*' instead of the word '*samskāra*'. From this fact only the difference of name should be understood, without having accepted the difference of postulation, for Prasastapada has accepted '*adṛṣṭa*' as the quality of Soul, as much as equal to '*samskāra*' of the Naiyayikas. In the Nyaya-Vaisesika Philosophy this tradition of the origination of *samskāra* from *dosa* (fault), birth from *samskāra* (force), *dosa* (fault) from birth and again samskara (force) from *dosa* (fault) has been regarded as beginningless like a seed and a sprout. This is just like the aforesaid beginningless tradition of *bhāvakarma* and *dravyakarma* of the Jainas.[10]

The Yoga-Samkhya view of Karma :

There is very much sameness of the doctrine of *Karma* of the Yoga Philosophy with the doctrine of *karma* of Jaina Metaphysics. According to the Yoga, *avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (affection) are the five *kleśas* (afflictions).[11] Due to them there takes place (i.e. originates) the tenacity of mundane existence—the activity of mind (*vrtti*) and from it there are produced *samskāras* (forces) like *dharma* and *adharma* (merit and demerit) ; *kleśa* (affliction) can be equated with *bhāvakarma*, *vrtti* with *yoga* and *samskāra* with *dravyakarma*.

In the Yoga Philosophy *samskāra* is called *vāsanā* (desire), *karma* (action), and *apurva* (energy) also. Moreover, in this view the cause-effect relation of *kleśa* and *karma* has been accepted as beginningless[12] like a seed and its sprout as much equal to *bhāvakarma* and *dravyakarma* of Jaina Metaphysics.

[9] *gunasca ruparasagandhasparsasamkhyaparimanaprthaktvasamyogavibhagaparatvaparatvabuddhisukhaduhkheccadvesaprayatnasceti kanthoktah saptadosa/ca sabdasamuccitasca gurutva-dravatvasnehasamskaradrstasabdah saptaivetyevam caturvimsati gunah/PPBha*,, p. 3, see also pp. 637, 643.

[10] *nanvevamapyavidyaparikalpita'esa brahmajivatmavibhagah...kasyaisa dosa yadi canaditvamasya pariharo bijankuravadbhavisyati, bhavadbhirapi canyamanadireva samsaro abhyupagatah avidyaiva ca samsara ityucyate, NM.*, p. 513/95.

[11] *avidya asmitaragadvesa abhinivesah panca klesah, Yogasutra*, 2.3.

[12] *vrttayah pancayyah klista' aklistah, Yoga*, 1.5 ; *Yogabhasya*, 1.5.; *Ibid*, 2.3 *tatra punyapunyakarmasayah kamalobhamohakrodhaprasavah*...etc., *Ibid.*, 2.12. *satsu klesesu karmasayo vipakarambhi bhavati, nocchinnaklesamulah* . etc., *Ibid.*, 2.13. See also their *Tattvavaisaradi*, *Bhasvati*, etc., commentaries.

In regard to the doctrine of *karma* the difference between the Jaina and Yoga views is this that according to the latter, the relation of all these—*kleśas* (afflictions), *kliṣṭavṛtti* (afflicated activity) and *saṃskāra* (force) is not with the soul, but rather with *citta* (mind) or *antaḥkaraṇa* (internal sense-organ) and this *anataḥkaraṇa* (internal sense organ) is the modification of *Prakṛti*. According to the Jaina view, there is the relation of the material karmic body with soul due to the dispositions—*moha* (delusion), *rāga* (attachment) and *dveṣa* (aversion), since a beginningless time there exists a relation of cause-effect (*kārya-kāraṇa*) between *bhāvas* (dispositions) and the *kārmaṇaśarīra* (karmic body) like a seed and its sprout. In the origination of the one, the other exists as cause, nevertheless, both of them are in association with soul from a beginningless time. It is impossible to determine which is the first between them.

Similarly, in the Samkhya view, the subtle body (*liṅgaśarīra*) is in association with the *puruṣa* (self) from the beginningless time. The subtle body originates from the dispositions (*bhāva*) like *rāga* (attachment), *dveṣa* (aversion) and *moha* (delusion) and there is also a cause-effect relation between the dispositions and the subtle body like a seed and its sprout.[13] Just as the Jainas accept the gross body as separate and distinct from the karmic body, so the Samkhya also accepts the subtle body as different from the gross body.[14] In the Jaina view both the gross and fine bodies are meterial ; in the Sakhya view also these two are prakritic (of primordial matter). The Jainas, having accepted both the bodies as the modifications of matter even, regard the classes of both as different. According to the Samkhya, the one is *tanmātric* (infra-atomic) and the other is born of parents. In the Jaina view, the gross body becomes spearate at the time of death and a new body is produced at the time of birth. But the karmic body goes along with the soul from one place to another place of birth at the time of death and thus it exists. The Samkhya also postulates that the gross body born of parents does not remain with the self at the time of death and a new body is produced on the occasion of the next birth. But *liṅgaśarīra* exists as permanent and moves from one place to another.[15] According to the Jaina system of thought the karmic body associated with the soul since a beginningless time ceases to be at the time of liberation. Similarly, it is maintained in the Samkhya that there takes place the cessation of *liṅgaśarīra*.[16] In the

[13] *Matharavṛtti*, 52 ; *Tattvakaumudi vyakhya*, 52.

[14] *suksma matapitrjah saha prabhutaistridha visesah syuh|suksmastesam niyata matapitrja nivartante || Samkhyakarika*, 39.

[15] *Mathara karika*, 44, 40 ; *Yogadarsana*, 2.13 ; *Bhasvati's Commentary* ; *Samkhyakarika*, 40.

[16] *lingam prayakale pradhane layam gacchati iti lingam*, *Matharavrtti*, 40.

Jaina view *kārmaṇaśarīra* (karmic body) and dispositions (*bhāvas*) like *rāga* (attachment), *dveṣa* (aversion), etc., remain with the soul from a beginningless time : without the one there is no existence of the other. Like this, in the Samkhya view *lingaśarīra* (subtle body) also does not exist without dispositions and vice versa.[17] According to the Jaina view *kārmaṇaśarīra* is non-resisting (*aghāda*) or unimpeded ; the Samkhya also maintains that *lingaśarīra* is endowed with unimpeded motion ; it is to face any resistance.[18] In the Jaina view there is no capacity of enjoyment in *kārmaṇaśarīra* but the gross body enjoys by the senses. Similarly, in the Samkhya view also *lingaśarīra* is devoid of the capacity of enjoyment.[19]

Although according to the Samkhya view, the dispositions like *rāga* (attachment), etc., are the modifications of *prakrti* (Primordial Matter) *lingaśarīra* also is the modification of *prakrti*, and the other material objects are as such, even then the Samkhya does not deny the categorical divisions existing in all these modifications. It accepts three kinds of *sarga* (creation), viz. *pratyaya sarga* (evolution of creation of intellect), *tanmātric sarga* (infra-atomic creation) and *bhautika sarga* (material evolution or creation).[20] The dispositions, such as, *rāga* (attachment), *dveṣa* (aversion), etc., are included in *pratyaya sarga*[21] and the subtle body is in *tanmātric sarga* (infra-atomic creation or evolution of rudimentary elements).[22] Similarly, in the Jaina view the dispositions like *rāga* (attachment), etc., are produced from matter ; and so also is the case with the karmic body . But the basic difference between these two views is that the material cause of dispositions is the soul and the efficient cause of them is matter, while the material cause of the karmic body is matter and the efficient cause is the soul. In the Samkhya view, *Prakrti*, even being non-sentient, behaves like the sentient principle due to its association with *Purusa* (Self).[23] Similarly, in the Jaina view *pudgaladravya* (material substances), even being non-living, behaves like the living

[17] *citram yathasrayamrte sthanvadibhyo yatha vina chaya/tadvadvina avisesaih na tisthati nirasrayam lingam // Samkhyakarika*, 41.

[18] *purvotpannamasaktam nityam mahadadisuksmaparyantam/samsarati nirupabhogam bhavairadhivasitam lingam // Samkhyakarika*, 40.

[19] *Ibid.*

[20] *Tattvakaumudi*, 52,53.

[21] *esa pratyayasargo viparyayasaktitustisiddhyakhyah/gunavaisamyavimarddiatasya bhedastu pancasat // Samkhyakarika*, 46.

[22] *na vina bhavairlingam, na vina lingena bhavanirvrttih/lingakhyo bhavakhyastasmad dvividhah pravartate sargah // Samkhyakarika*, 52.
na vina iti/"lingam" iti tanmatrasargamupalaksayati, "bhavaih", iti ca pratyayasargam // Ibid (comm.)

[23] *Matharavrtti*, pp. 9, 14, 33.

principle, when it undergoes modification into the form of *karma* by its association with the soul. The Jainas have admitted the union of the worldly soul and the non-living objects, such as, body, etc., like the union of milk and water. In the same manner the Samkhya accepts the union of *Pnrusa* (Self) and the non-living objects, such as, body, senses, intellect, etc., like the union of milk and water.[24]

Bhāvakarma of Jaina Philosophy compares well with *bhāva* (disposition)[25] of the Samkhya and *vrtti*[26] of the Yoga, *dravyakarma* or *kārmaṇaśarīra* with *lingaśarīra* of the Samkhya. Both the Jaina and Samkhya systems of thought do not admit any such cause as God in *karmaphala* (fruition of action) and *karmanispatti* (performance of action). According to Jaina Philosophy, Soul is not really the forms—man, *animal, god, infernal being*, etc., but the soul-supported karmic body, *having gone to different* places of birth, builds up the forms of beings, such as, man, god, infernal being, etc. In the *Samkhya view also lingaśarīra*, being soul-supported (*purusādhiṣṭhita*), makes *bhuta sarga* (material evolution or creation), such as, man, god, lower animals, etc.[27]

[*To be Continued*

[24] *asti purusah/samghataparathatvat, yatah samghatasca pararthah/tasmat hetoh/ iha loke ye samghataste pararthadrstah paryankarathasaranadayah/evam, gatranam mahadadinam samghatah samudaya parartha' eva/Matharavrtti*, 17, p. 29.

[25] *Samkhyakarika*, 40.

[26] *rupadisu (sabdadisu) pancanamalocanamatramisyate vrttih/vacanadanaviharanotsarganandasca pancanam//28 ; svalaksanyam vrttistrayasya saisa bhavatyasamanya/samanyakdranavrttih pranadya vayavah panca//29 ; yugapaccatustayasya tu vrttih kramasca tasya nirdista/drste tatha' apyadrste trayasya tat purvika vrttih,//30—Samkhyakarika*

[27] *Matharakarika*, 40, 44, 53.

A Note on the First Stone-built Jain Temple at Madras

There are about twenty-three Jain temples in and around Madras City They are located in concrete made buildings and not built of stone But the local Jain residents of T Nagar have filled up this gap by raising a stone-built temple at G N Chetty Road, T Nagar a suburb of the City (see frontispiece)

Limestone and soft stone from Gujarat, marble from Rajasthan and building materials from many other parts of the country have all been brought together to build the City's newest temple, a 5-lakh rupee, 30 meters high masterpiece of nothern architectural elegance—the Shree Shantinath Jain Mandir, stated to be the first of its kind in the South It is a dazzling creation in white, so different from the towering multi-hued or rock like *gopurams* of the South And to reach its elevated sanctum, high above the ground, a magnificent flight of steps sweeps up from G N Chetty Road in T Nagar

The Pratistha Ceremony of this magnificent temple was performed by Acarya Vikram Suriswaraji Maharaj in accordance with tradition and scriptural injunctions

—*V G Nair*

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